

* A lady in England has arranged and classified the clergy of the National Church under a variety of heads, such as "colors," "parties," "musical," "stable," etc. As a specimen of her work we may state that she finds 70 Whites to 4 Blacks and 2 Blacker, and also 2 Flints to 4 Steels.

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PUBLISHING HOUSE, Chicago.

Says S. E. De Morgan, in *London Spiritualist*: "About twenty-five years ago, after I had for many experiences that I possessed the linking power in a considerable degree, many persons came to me for advice, and I found that I was able to help them in many ways."

BY DR. D. AMBROSE DAVIS.

[illegible]

The *Sentinel*, of Decatur, Iowa, contains the following: We learn that petitions are now being circulated throughout the State to get signatures to be presented to the next General Assembly, to request that a law be enacted to protect our

100

praying the lobby to enact a law to protect graduates of medical schools, in the practice of medicine, or, in other words a law punishing, by fine and imprisonment, any person who attempts to prescribe for the sick, who is not an "M. D.," who has not a certificate of graduation from some medical institution. As this "movement" seems to be quite general, and as it is a matter of considerable importance, we deem it proper to present our readers some of the reasons why we consider the contemplated legislation unwise and unjust. In the first place, the enactment of a law for the benefit of the franchise unconstitutional and wrong. As we might the legislature enact a law that no merchant shall employ a clerk, unless he is a graduate of some commercial school, or a farmer or

We but know
As yet, in part; but, when eternity

office of the state to be a graduate of a law school, or an editor before he publishes a paper to be a graduate of a literary institution, or to pass a law that any doctor who is not a graduate of a medical school shall be liable to be imprisoned and fined for healing the sick. We are informed that this legislation asked for next winter, is like the iniquitous law forced through the legislature of Illinois in 1857, which made it a crime to practice medicine without being graduated by the Iowa legislature four years ago!—a law that has been defeated over and over again by many States of the Union. Many of the big game laws, the laws against the sale of opium, the electric, the botanic, the magnetic—all and every school of practice except the allopathic, repeat that this is class legislation. It is legislation against the people, and in favor of the few. As constantly might you say, by law, that there shall be but one church, or one form of religious worship in Iowa, and that any man who attempts to worship in any other manner shall be liable to

—

The Soul in Dream Land.

Viator asserts on "Dreams," that we have Bible authority to attest that certain dreams of divine origin—heaven-sent messages to warn us of danger or foretell the fate of the individual, or people. From Genesis to Revelation the Bible is full of similar records. Likewise

from an old brass cannon, which was breech-burnt
and as a consequence a premature explosion took

[illegible]

Dr. Hoffman, of Chicago, writes: "Dr. J. Van Sant, of New Orleans, gives an account of a series of experiments relative to the action of a magnetic current on insects. One of these experiments was conducted on a grasshopper with a toy magnet. Placing the instrument in arm's length, the insect was attracted to it, and when the magnet was removed, in such a position that the insect was between the poles, it stopped almost instantly, and in a few seconds became perfectly motionless, but two or three minutes afterwards, commenced to move its legs and to lift and depress its head in a very singular manner. In about five minutes it ceased its movements altogether and was apparently dead. The doctor has killed worms and insects in this way frequently, and concludes from his ex-

Notes and Extracts.

Low spirits, in passing from a lower to a
er state, are insensible for a short period.

The Hindoos are endeavoring to introduce
religion into Abstralia, and Hindoo mis-
sionaries have been for a year laboring in that country.

"Man at death" ascends to his proper
according to his affinities, and he gradually
the lower to the higher.

As to the Idiot, our spirit friends assure us

Mrs. L. E. Bailey, of Grand Rapids, Mich., writes: I desire to inform you and the numerous readers of your worthy paper, the Religio-

ever.

The silver quarters have the device "We Trust," but not half dollars. No design in *Nine* for sum greater than two cents, evident.

One man was to speak the plain truth man were to set out by calling everything right name, he would be knotted down before he could get to the end of his sentence.

Not one of the cerymen who helped Hawkins, who was lately hanged, in his trip to the gallows, was to be hanged. And he him the chance of a night's lodging.

The lower spirits, whose affinities and nature to the earth, heavens and life on earth after the dissolution of the physical body.

Spiritual instrumentalities being misapplied when struggling, and are as generally applied if it when success has crowned their efforts.

Jerome says: "There are as many different kinds of evil as there are of good. Evil is added to or subtracted from, according to his caprice, as he saw fit."

It is possible for other it be possible by of astrology to predict the future of man, so, what is the relationship of such facts

The faculty of the seer is as old as man himself, and traces of it are found among all the nations of antiquity, among many mediums of our time, and in all the strata of human society.

Subjects who are dull, stupid, deficient in perceptive and semi-perceptive faculties in normal condition, never display any remarkable powers in the state of trance, whether that be mesmeric, mediumistic or self-induced.

Material substances exist under condensation—i.e., to wit, in infinite degrees of fixation and attenuation, from the almost intangible minerals—diamond and platinum—to infinitesimal atom.

Many spirits possessing very strong attractions, cannot, upon their arrival in the spirit world, believe that they have quitted the body, often remain a long time in this

Things there is no sadder or more to life conception of what death brings about the allegory in the Pagan mythology reported by the poet. The event was so ghastly escaped from his cerebral grasp.

Our Summer land! what tongue shall tell the story of the life of the man who in violation shall conceive of its golden-land, its fal waters, its bright cerulean sky, its warm sun, its soft and fragrant flowers.

In the higher spheres everything is sinuous, and each individual gives out a characteristic of his individuality.

"He That kills himself 'twixt mirror, fear it not, but first shut out the outward world."

A spirit says: "The objects from which learn are the higher manifestations of the whereby the 'universe' is governed, exhibiting the laws of the 'universe' in the objects, and as we contemplate the harmony which thus exists, we are able to comprehend the laws of the 'universe'."

It is claimed by Swedenborg that the sphere is not on earth, but a little distance, it, though so little, in fact, that many of our spirits, who are not yet able to attain to it, and actually live under the discipline of the sphere, are able to see the sphere.

When dead, the spirit is able to see the sphere.

Nearly all the evidence we have of the divinity or credibility of the Bible is drawn from the character of the men who claimed to be its authors. We look upon it with great suspicion, and we are led to look upon its leaders generally in old times, and largely in

The Bible is an excellent book in its way, containing much that is good, and still more that is worthless; but to get at the former it is necessary to exercise reason and common sense. One should, in the perusal of any other volume. There are, however, hundreds of better books than the Bible.

[illegible]

minda has long since arrived at the conclusion that the only way to escape the predicament and will come to our assistance in demands that exactions shall be conducted with honor and without the horror which is so equally horrible assumption of the victim's selfishness. If the criminals are really reprieved of their crimes, if their conversion is real, and thorough, they will surely not count on the safety and vain boasting which now for the past years has been the boast of the world. I am sure that if they are really dead as they have lived, society is not bound to consult their feelings in the matter of their punishment one way or the other, and neither religion nor humanity would suffer if gallows were erected for the execution of the criminals.

William Matthews of New York City, who enclosed please send remittance for one year's subscription for the **JOURNAL**. The lecture which he delivered at the University of Richmond, is certainly worth many years' study.

Communication from J. F. Snipe

He then said my father was in spirit and present, first repeating his initials and his full name correctly, and as if he claimed, loudly, he hoarsely whispered son, it is me. I am your father, W. Snipes; the dusky spirit, Wiona, me, adding two other particulars, too personal to reproduce, but expressing great deal as matter of identification in establishing the wonderful accuracy of the communications.

Tuesday evening (election day), I again, bringing two slates I had purchased in Broadway. I placed these two upon the table, after they had been examined and marked. The medium also had pairs of slates of a different size, which were likewise perfectly clean, and before us. The gas was burning free! all the burners of the chandelier and wall-brackets. Placing my hands upon two slates and two of his in a row,

"My dear friend, we are with you."
[Signed]
WIONA,
REV. FREEMAN
HORACE GREEK
WM. P. SNIPES,
J. MADISON."

[Signed] *HORACE GHEEL

The question is, if it is not spirituality, what better evidence have we of anything else? And how is it that communications of a private and recognized character are similarly obtained by no matter who they are or whence they come. Mr. Watkins has nothing to say in manner or conversation indicative of consciousness of pious superiority. Appa-

The cynic is one who never sees equality in a man, and never fails to find one. He is the human owl, vigilant in darkness and blind to light, mousing vermin, and never seeing noble game. The cynic puts all human actions into classes—openly bad and secretly bad—virtue and generosity and disinterestedness are merely the appearance of good, but they are bad.

When a man dies, they who survive ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before.

Judgment of the Public

Judgment of the Public

—

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Valuable Evidence.

The following questioned testimony from Rev. O. T. Walker, Jr., D. D., formerly pastor of Bowdoin Square Church, Boston, is presented, which was secured in Providence, R. I., must be deemed as reliable. It is a fact that the fact of the testimony is the result of two years' experience with the use of VIOLETTIN in the Rev. Mr. Walker's family, who now pronounce it valuable:

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Formerly Pastor of Bowdoin Square Church, Boston

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MR. H. R. STEVENS:
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VRONTINE has done for me.

[illegible]

100

Reliable Evidence.

MR. H. E. STYFERS:
Dear Sir—I will most cheerfully add my testimony to the great number of you have already received in favour of your great and good medicine, **VEGETINE**, for I do not think enough can be said in its praise, for I was troubled over 30 years with that dreadful disease, Catarrh, and coughed and spit up blood-spittle that it would seem as though I could never breathe any more, and **VEGETINE** has cured me; and I do feel in thankfulness that there is so good a medicine as **VEGETINE**, and I also think it one of the best medicines for coughs and weak, sinking feelings at the stomach, and advise every body to get it, for I am sure there is no one else who has the best medicines that ever was.

MRS. L. GORE.
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Carpenter has been playing at

The truth is, there is no published letter, treatise, or essay on Spiritualism of Dr. Carpenter's which is not open to this charge of inaccuracy. What may be the case with his papers on scientific subjects I do not know; but if they partake of the slovenly nature of his published utterances on Spiritualism, one may be in despair. Whence did he get his scientific reports, and how familiar with the records of the phenomena of Spiritualism. I have written many; and have a standing acquaintance with many men who observe and record such phenomena; and I say advisedly that—making deduction for enthusiastic and gushing

Having published his mission, Dr. Carpenter, with his intention, principally directed against Messrs. Crookes and Wallace, chiefly concerned with the delinquencies of Mr. Guppy, and with the exposure of the "mediums" of the "table" of whom I remember to have heard somewhat from my friend Mr. Eusebius Sargent, and with E. Fay and J. Hardy. There is nothing to be said in regard to the "table" of Spiritualists, and for most of the poisoned shafts he would seem to be indebted to Spiritualist and a medium, Mr. D. D. Home. I have not seen the "table" of mediums, but it is impossible to avoid an expression of something more than regret that he should have felt himself called upon to expose the "table" of mediums, and to care as that which Dr. Carpenter has not been slow to avail himself of. The work

DR. CARPENTER'S VIEWS ON MATTER. year
deic

One hardly knows where to begin. In the first place what has the University of Oxford to do with the opinion of a fifteen

IRITUALISM AND MEN OF SCIENCE.
this connection I am concerned to say

Carpenter draws a black picture of Literature of Spiritualism which has been the cause of much suffering and waste for one moment the miserable cause of morbid and delusion that he lays out. Such exist, and go who see with their eyes and hear with their ears. The knowledge are thankful to any one who will help us to purge away the evil. That we explain of, is that our premises are not sound. We are not sure enough, far better than Dr. Carpenter that there is in our backyard a dust that wants cleansing. We are doing our best to get rid of it. We are going over the wall, and poking about, and a disconnected belief on the premises. We are trying it, and then bed goes away, holding it up. We are not sure of it. We are small. Don't go there, there you'll find an epidemic delusion.

in the fabric of our doctrine of man, and the permanency of our personality. Thus, there is a deep symbolism

To be Continued Next Week.

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Notes and Extracts.

shepherd gone astray, heads me

a hell, what's the use of many of the
rches.

We call it not mesmeric, but sp

tion of the future is in our midst
g like potent yeast in the mind
wart seeks to benefit mankind wh
fortune left her by her late husban
n the footsteps of Geo. Peabody.
d could the world have of a Savior
whom God created perfect and u

He has having no sulphureous He
of Beecher did not trouble the
get excited, even, over his prog
diums see the spiritual-tablet
see them in the flames of the f
water, others in crystals, globes, e
ing astrology to predict for a man
unlucky life, and that there be tru

men prayer can be of no avail, and is not comprehensible to man. **Jesus** declares that inspiration of God is no respecter of persons, and the canon of revelation is as full as ever it was.

ambullist has his eyes shut, he sees nothing with his eyes, he hears nothing with his ears; but when he sees and hears better than when he sees and hears with his eyes and ears open, he naturally thought that the further a planet is from the sun, the lighter is that planet and the thinner its atmosphere; but clairvoyants testify the contrary to the case.

in their structure, that 50,000
over each other, would not form
of an inch in height. And spirit
squated, yet it exists.

A magician will draw several kinds of
the same vessel, so the Bible is a fountain
can be drawn arguments for numerous
and dogmas which are diametrical
each other.

Dr. Ryder says "Prof. Swilling hasn't any
 access on the subject of hell, and
 practically what Dr. Ryder will talk
 about he knows about hell. End

the most powerful microscopes. (X)
Idea of Spinoza was his conception
and in the present day, says Renan,
judgment of Lessing. "there is no
mind that does not acknowledge
the man who possessed the highest
meas of his day.

Bible at the record of the forth
resurrection, and you will see that
when the broken band of the

is a most ingeniously constructed device to discover how their lives are to be lived. The higher wisdom for a man to believe in is the fact—that he is the maker of his life. Swayed by such a belief, a man will achieve the highest endeavors.

of a man knowing all that is to be, could prevent his praying at all; but it is impossible to alter destiny. If he would sink under it in despair, he would rush forward to obtain life.

by a feeling of loneliness (as common as the fact that he were the only being in existence) and the complete possession of the entire world. The experiences of life show that there is no pure good and evil, seldom, perhaps, unmixed, but that with here. The normal condition of things is that the evil is mixed with good, and the responsibility lies upon us all to use the good that is here, pure or mixed, to the best advantage.

...will re-establish, on what pro-
ground of positive evidence, the future
life—not such a future as is
enjoyed theology, but a future devel-
opment of the present continuation under im-
pressions of the scheme of things around
...ment mariner is said to have forced

Christianity a natural expression of the
God implanted in humanity, but
no priestly class to look after its in-

and not only be observable in Christ, but properly so-called, but it would be the whole human family, manifesting force according to its degree amongst all people.

ave life and spontaneous motion
wed with senses and natural im
who can demonstrate the rea
organized life


nts say that the planets, and their
arest all suns are too rare to exist
Instead of being a "great fiery
ribed as "consisting of an outside
t or shell, and a central earth

to revolve without touching, and in opposite directions around the central axis larger than our own.

of being, which from God began—
 "real, human, angel, man."

its surface sparkles like diamonds refined than Herschel, the inhabitants are more advanced intellectually. The interesting account of inhabitants, in general, is given by the author. On this point are conveyed by music, as we do. Here is found the Grand Opera Academy of Music of the Solar System. It is observed that his writing was chiefly

spirit of his deceased wife, but that it was produced by his own, past spirit; and this view has recently received confirmation by the admission of the most surprising of the alists. He is convinced that his own spirit produces the writing, as he feels a part of him as the writing is, being something returning into him as the pen is used.—*London Spiritualist*.



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THE HELL HEREAFTER.

Modern Doubt and Religious Dogmatism.—
Sermon by H. W. Thomas, D. D., of the
Centenary M. E. Church, Chicago.

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I think that it is more than the growth of religion or the feeling of truth in myself, and I don't discern; I think there is

diffusing of reason on the part of many that is almost peculiar to our times. And its effects are becoming ever more apparent. It is a careful going over of many of the old statements. The same critical understanding has taken hold of the Bible and placed it on a new basis. The same critical and rigid interpretation: Bishop Colenso's is a good example. The same critical development and critical work. He never seems to have looked at the facts of biblical history, but he has been able to make a fine history—never to have even fully read what he was reading, till a poor African, who had never seen a Bible, made a translation of some Bible narrative, looked at it, and said, "I believe that is so you." And the same distrust of facts has come out in our time. Mr. Tyndal has not denied that the sun goes round the earth, but the prayer of the world has only shown us that the thing it was how much in the world of men, and that the world of men is not such a thing was affirmed, if it ever really occurred. And not of the miracles and the life of Christ. The acute historic realization of that fact, that the world of men is not out of that halo and that upper world of enchantment of spirit, in which the devout have brought them down into the cold world of men, they applied the same rules of criticism to them, and the same results have been reached. And it is not only the world of men and his own soul that facts square in the world of men, but the world of men and his own critical sense reads the facts of turning into wine, or of healing the sick, or of the magical possessions, not as children receive the quotations of gold or exchange to read just what is stated and what the facts are, but as facts that are to be brought face to face with historic statements and asked, Are these things

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beliefs in the supernatural and in spirits, and all such things; but with the coming of manhood all these must give place to the solid facts of experience and demonstration, and that the world will soon settle down to a cold, positive material philosophy—soulless, Godless.

Several things seem evident to me. The first is, that it is useless to ignore the fact that our age is looking for the whole question of religion in the light of the scientific power and fearlessness of thought and action. The realization of facts never before known is a fact.

Where there is one mind work now there will be ten at work next year, and a hundred more the next, and so on. Against this fact there is a very general and widespread doubt and distrust as to the authority of the mind and the mind's conclusions and the mind's conclusions are being questioned. There is even most painful misgivings of the minds of many religious teachers themselves, and every now and then is the mind of a religious teacher who has not been once accepted as true. And still another thing: Protestantism, more than all other religious agencies has set this spirit of inquiry to work; and Protestantism, more than all others, must stand by it and see it

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Nor is it, unmodest in the world of doubt, to suggest that some of them are wholly right. And it seems to me that even the churches should be willing and even glad to be brought to light by the views of those who are not of their views when it seems reasonable that they have over-stated facts, or claimed more than they can prove, or have been misled, or have even really admit mistakes? Science has done this all along and has grown thereby. The Bible has been the growth of ages, and so have been Christian churches. The views of the churches were generally formulated in the heat of some controversy, and were often exaggerated, and were often wrong. Sometimes. Why should we say that those men were infallible, and that wisdom died with them? It is not true. It is not true. I have agreed that we need a new translation of the bible, and we are not afraid that truth will suffer thereby. Why be so fearful of what will suffer thereby?

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Or, take another subject; take the Bible. Men want to believe in the Bible. They want to believe in its teaching, its ennobling, its truths do them good. They want to believe in it, and yet they don't believe all that has been taught about the Bible; that every word, just as we hear it, is the word of God, that it is the word of God, and all its words are absolutely infallible, their criticism is not to be made, and we can't do anything with it. They are willing to believe as our book of discipline says, that the Bible is the word of God, and that it is the word of God. But protestantism needed an infallible Bible to put against an infallible Pope. It needed a Bible that was infallible, and that was the reason that the Bible was made through the sanction of tradition, and we have a Bible that is infallible, and we have a rule of morality and faith; and we do not hold it in that sacred place; but we hold it in that place, and we attempt to claim for the Bible what it does not claim for itself. There is such a thing as understanding. There is such a thing as understanding. There is such a thing as understanding. There is such a thing as understanding. And there are those who do believe too much, just as surely there are those who

Now, it is not the purpose of this discourse—I think I am modest enough to confess myself incapable of such a task—to show just where the exact truth of all these matters in doubt and controversy is to be found. I am speaking of them as facts of our times; and wish to point out what seems to me to be our duty, or the best

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little value to themselves or to others. Let us, therefore, be ready to confess that we are all sinners in *fact*—*fact*—beginning—and that all these questions are not to be decided by the mere *possibility* of our being too great for our full comprehension; that we are, in *fact*, after all our boasted knowledge, we are really knowing very little about these things. Let us confess that it is not necessary for the purposes of a good life that we should know everything. Then let us have our crooked sticks straightened, and let us be able to say, if we choose, and our churches, and our speculations about all these points; but let us be able to say, if we choose, that we are all sinners, and, refusing to fellowship those who differ from us. Let us be done with this business of making a *fact* out of a doorway out of all our definitions and dogmas through which souls must pass to reach the ever-present Lord of love and mercy, and break down our pride and our common sense. Let that be the making of a common sense. Let that be the making of a common sense.

THE ETHICS OF SPIRITUALISM:

A

System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED.)

When a faculty is the foundation of another, it must be regarded as lower than that to which it ministers. Thus the appetites that feed the body are lower than the faculty which uses, out of the body itself to feed. Reason which takes cognizance of the spiritual world is superior to the faculties on which it sits. Judgment, spiritual reason, or moral consciousness, the essence of the spiritual perceptions must be highest of all. If you now ask what has no part and end, and yet remains the answer must be, Reason and Conscience.

We now have a rule by which to determine the grade of the mental faculties. It is precisely the same as that by which the naturalist determines the grade of organic life. Whatever looks forward to self sustenance of something beyond, is lower than the organism it thus forebushes. The faculties possessed by mind, which distinguish him from the animal, are those which would be lost to the animal, as the hand is superior to the claw, formed of the same elements.

THE NATURAL FACULTY. We have a natural faculty. As every faculty has a function to perform, else it would not exist, any more than a superfluous organ, the natural activity of all faculties is essential to well being. What is the natural activity of the faculties? Within the sphere of each, to the point where the superior receives only benefit. The body being created for the mind, its appetites were given, for its proper growth and sustenance, and are for this end productive of good. But if they grow gratification beyond that sphere, they are destructive of the purpose of their being. We at once say this is unnatural and wrong. The idea of a man of a spinning, moral being, and a faculty and function of the mind. Whatever interferes with growth in that direction is unnatural as it is wrong.

Thus hunger is the demand of the body for food. To answer such demand is the first duty of nature, as life itself depends on it. To partake of food, until its natural wants are appeased, and of such quality as reason dictates, is the natural activity of the body. When the body is satisfied, when, however, we eat for the gratification of this appetite, when the body makes no demand, and food deteriorates to its sustenance, we defeat its purpose, and we are diseased. The same is true of all other faculties. Each has an appropriate sphere, in which it is useful, and productive of good. That sphere is bounded on one side by the body, on the other it reaches upward to the spiritual world. When the body is satisfied, the spiritual faculties are free to develop. When the body is not satisfied, its nature is of prime consequence, it sinks into later insignificance when compared with the life it seeks to sustain. Our progress has already been made, to the point where we are well and happy, and the pleasure of the moment yields to those of the future; whatever is mortal to the immortal.

CHAPTER IV.

THE APPETITES.

The mental qualities are involuntary, or instinctive, and voluntary. The line of demarcation between these divisions is not clearly defined. In the animal the involuntary faculties are to form the basis of the voluntary. The animal, being in common, is more or less under the control of the will.

In proportion as the voluntary faculties expand, the involuntary faculties are to be brought under the involuntary division, for though measurably controllable, in the end they escape the will. The appetites which arise out of, and are called the Appetites. These have been classed with the Passions, or indeliberately called by that name. We prefer to apply the name to a train which clearly expresses their relation to the body, and distinguishes them from the Passions which are essentially distinct.

As the satisfaction of the body depends on the Appetites, they are characterized by their being irresistible, and to its needs. If their demands are not answered, they increase in intensity, until the Will is forced to yield. The Appetites are hunger, thirst, sleep, activity, rest, and the desire for air, like that for water, may also be included.

HUNGER.

To exist requires the assimilation of food, and life is a process of constantly devouring and assimilating. Living beings are created hungry. The first activity is in search of food. The bit of protoplasm, lowest form of organic life, assimilates and grows. It exists to assimilate. It embodies the law of assimilation. The newborn life is a cry for food. Life is a wasting force, and as it wastes, it must be fed. Throughout the sentient world hunger is the cardinal force compelling activity. It is the ever-impelling urge. It is not less in the man. It must be sought, and the seeking is labor. Labor stimulates thought, and civilization grows out of the pains of hunger. Were it not for this motive, idleness would devour man from the inside. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation.

In the tropics nature spurs man by her bounty. Conspicuous signs of food, water, abundance, make him forget his hunger. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation.

In the North he is crushed by the too strict economy of climate. Hunger is more difficult to satisfy. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation.

The reader will find further on that by Conscience we mean the highest form of Reason, or spiritual Consciousness. We shall see that the faculties of the mind are not separate and distinct, but are all parts of a whole.

ONLY IN A NARROW BELT OF THE TEMPERATE ZONE, ARE THE APPETITES PROPERLY BALANCED THAT MAN CAN BE HAPPY.

It is hardly there that the demands are sufficiently great to stimulate, yet not exhaust the vital energies, leaving a surplus for other and less desired for. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation.

The West is supplied with the spices of the East, and the East with the corn of the West. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation.

Hunger has not only seen the countless sales of commerce around the world, it has stimulated invention, and the growing of food, is equal to its preparation which has become a science as well as an art. The man who is regarded labor as a curse bestowed for sin, proves how hungry he prefers, idleness broken only by spasmodic exertion. He embodies the law of assimilation.

THE NATURAL ACTIVITY OF AN APPETITE VULGARLY CALLED HUNGER. To insure the proper development to the demand for food, it is made imperative, and cumulative, and the sense of taste is bestowed not only for discrimination, but pleasure and health with food. By culture the small seeded grass becomes golden grain, filled to the brim with life-yielding elements. The force used to cultivate and sow food is relieved by the harvest, and the surplus is stored up as an endowment of his intellect.

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TWILIGHT QUEENS.

BY WARREN SUMNER BARLOW.

She rides undismayed on the billows of night,
In glory arrayed from the fountain of light;
With gold-limbed raiment encircled with shade,
Embroidered with jewels and gems of her kind.

With blending of colors unknown to all art,
Emblazoned with gems from his bountiful heart,
Her royal palanquin covered the scene,
And nature completely won the Queen.

And while all glow on the wings of delight,
Despite all earthly she hastens her flight,
And nature completely won the Queen,
She buttons with silver the curtain of night.

Thus left in our sorrow and throes in gloom,
The scene, but a fairy arrayed for the tomb;
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national Society at Battle Creek has a very liberal and hence a very popular preacher, the Rev. Reed Stewart. The Rev. Stewart is a Baptist. He is frequently called to hear him. On a recent occasion an "orthodox" friend said to a Spiritualist, "I have heard of you frequently. Why, how do you preach? It seems like going amid green pastures and beside still waters after traveling through a wilderness of doubt and darkness." The Spiritualist replied, "I wonder where he gets such fine thoughts?"

Why, said the Spiritualist, "I have nothing new to say. You might as well say that I have nothing new to say any time within the last ten years; if you had had the same thing to say, you would have said it." The spread of Spiritualism in the rural districts is unprecedented. In the large commercial towns it is also spreading. In the latter case, however, it is the population of cities would soon run out but for the vast numbers of the rural population.

In our physical life, as in the moral. Cities are conservative in all things, and conservatism is stagnation and death. The rural population is more progressive. Hence the great strength of the Catholic power in the cities. We look to the country to infuse the vitalizing power into our spiritual life as well as the physical, and when the harvest is prepared, and when we can command organic action, we shall have a new era in existence, let us hope that a flood of spiritual light may be poured upon our gray cities and give them a new being. And our great want is organic power.

The Detroit Missionary, Bro. T. H. Stewart, in a business letter, writes: "I have met several new lecturers. Why, how do you preach? It seems like going amid green pastures and beside still waters after traveling through a wilderness of doubt and darkness." The Spiritualist replied, "I wonder where he gets such fine thoughts?"

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Why, said the Spiritualist, "I have nothing new to say. You might as well say that I have nothing new to say any time within the last ten years; if you had had the same thing to say, you would have said it." The spread of Spiritualism in the rural districts is unprecedented. In the large commercial towns it is also spreading. In the latter case, however, it is the population of cities would soon run out but for the vast numbers of the rural population.

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the candidates represent Adam as the Tree of Life, which the trunk is humanity; the various races, the tribes, and individual men, the leaves. Every leaf is individual life, and is fed by the one sap; but as the sap flows through the branch, so the branch itself is its life through the trunk. The trunk is the "world of kabbala," are the dead leaves and the dead bark of trees. They fall, die, are corrupted, and changed in manner, which returns to the tree through its sap.

My friend, Miss Emily Kiallingbury of London, Secretary of the British National Association of Spiritualists, who has been in London, Ireland, and Belfast, and who has made me a spirit-communication obtained, April, 1877, through a young lady, who is one of the best and most truthful of her sex. The following

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